/345 cont./

koktaña	suma	ora	resibirasta.	Lo mismo.	arapoña.	
I give thee	good	hour	receive.	Likewise.	sky.	

pobri	wakïa	wawmar	aka	wakïa.	Tatai.	ustai
poor	orphans	children	these	orphans.	Father.	hear me

laiku	suma	tiempo	apanitai.	San Xenonimo.	
for them	good	weather	send me.	Saint Jerome.	

"Lord of the sky, send me good weather, good weather, master of the sky (send good weather) for all thy children. Likewise, /346/ Virgin-earth, thou who feedest me, thou wilt receive (these offerings) from all thy children, from all the world. (In the name of) all the world, of thy children, I give thee these heads of livestock, receive them under good protection. Lilprubu, o sky, we, poor orphans, are thy sons. Father, hear me on behalf of these orphans, send me good weather, Saint Jerome."

I succeeded in joining a group of Indians who were heading east of the village, going along the line of oratories and chapels of which I have spoken. The women had flowers stuck in their plaits, and one of them was carrying a box which contained a papier-mâché effigy of Saint James on his horse. All, men and women, were holding a long stick topped with a cross surrounded with wool threads of different colors in their hands, and some also had brought their kamau-para, or sacred stick. They proceeded at a rapid pace to the sound of a drum which an old Indian was playing incessantly; I shall refer to him by the name Officiant from [illegible] he was actually the wife [illegible] other sons.

In front of each of the altars which marked the plain in a straight line, the little band made a halt and kneeled down to recite a prayer in chorus. Then all went around the oratory several times on their knees with the exception of the Officiant, who remained in his place, beating frantically on his drum and loudly intoning a monotone Aymara song. Before setting out again, at a given

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Campagno-
Chapayo

/Old com./

[illegible] amounts of quinoa, cañaro, chuño, and sugar with pendants, many of which were perforated and tied together with a string (Pl. XVI, F /see p. 137/). A scale of values seems to exist, as many pendants giving the right to acquire a certain quantity of a given product. Small clay llamas may also be bought; they have a magical action on the prosperity of the flocks.

[illegible] The Festival of the Enowan, Kompenan, and Cumbran mal'ko (February 8, 12, and 14).

To give an account in detail of the ceremonies performed in honor of the mal'ko would be equivalent to repeating the description of the festival of the uanun. The ritual practices observed, their order, and the attitude of the spectators are exactly the same as those which I have described in detail above. The only difference is that instead of being directed to the uanun, libations and sacrifices are intended for the sacred caves of earth. However, I was able to note several variants which I think are worth mentioning.

The festival of the Enowan-mal'ko (Pl. XIII, B-D /see p. 134/) had some preliminaries which were absent from the worship of the other mal'ko. The alferez of this festival had a sheep killed the day before in the court in front of the church. Two hours later a superb white ram was slaughtered at his command before the wall of his hut. He had summoned Asaciras Ideilo for this sacrifice.

In Conformance with the ritual a sacred stick was planted to the east in front of the sheep, whose steaming blood was mixed with flour in a bowl, poured out at the four cardinal points, offered to the demons, and finally sprinkled on the inner wall of the alferez' hut. These sprinklings finished with a libation of alcohol of which the demons were again the beneficiaries.

[illegible] The Officiant was then invited to help with the preparations for the festival, and he spent a good part of the evening making little bags of offerings and chasing from his zoo which black and white meat had been harvested, a llama, a sheep, and a pig, to [illegible]

Smithsonian—307 0-6 (1930-1931) 1935, 1936 SF24 Uru SF24

Carangas—
Chipaya

"Doctora Kusi'sawa, wife of the dotora, in this moment I have come to acquit myself with these three animals, on this day, the day of thy anniversary. I have come with the whole assembly to acquit ourselves on behalf of our herds and (our) health."

In conclusion I shall reproduce the prayer which is addressed to Tatasa Tajama and to the Lauca River when a specimen of each of the three kinds of animals which comprise the herds of the Chipaya is sacrificed to the latter:

Tatasa-tajiña	awisiri	cuchiña'a	Maria	L'auka	ti
Sacred Tajama	shepherd	cause feed	Mary	Lauca	these

kay	pusi'a	cuchiña	ñawal'a	para	simpre
three	heads of livestock	cause feed	grass	for	always

cuchiña.
cause feed.

"Sacred Tajama (then) the shepherd, make us able to feed, Mary Lauca, (grant us) to feed these three kinds of animals, (give us grass) to feed them."

Religious Practices at Sheep-shearing Time.

In the beginning of February the Indians of the saya tasata went away to shear their sheep. They came back from their "water heaven" with huge packs of llama and sheep wool which they piled up in their huts. This return was the occasion for a festival which chiefly consisted of offerings libations of alcohol over the piles of wool and of offering coca and alcohol to the small earthen llamas (Fig. XVII, 9 *bis* p. 138) lined up inside the hut on a table. A few llamas had been led to the village, and the Indians came from time to time to drop some coca leaves and drops of alcohol on their backs, while imploring the demons and saints to increase these animals, to protect them, and to make the grass on which they feed grow.

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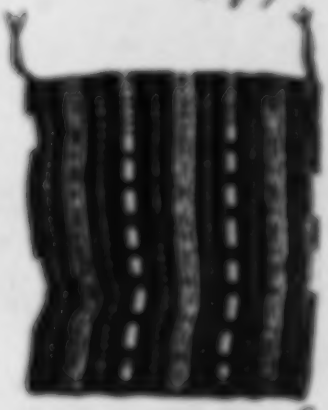
Plate XVII

A



C

D

B

E

/See copyists on next page../

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Carangas-
Calipuyo

Plate XVII

A. – Bowl used for mating libations of chicha. The animals modeled at the bottom are a llama and its young.
B. – Small earthen llama venerated during certain festivals.
C. – Bag with red and yellow motifs (kkk).
D. – Wooden mug used during certain religious ceremonies to offer up libations.
E. – Woven bag (kkk).

Cayapa
Cayapa

[Ill. cont.]

they wear it over the shoulders, and pinning the ends over the breast fasten them with a pin. These are their mantles, or cloaklets, which reach down to mid-leg, and they remove them to work and while they are at home." ..... "They encircle it (the head) with a ribbon the width of a finger, more or less, painted and odd, which they call Vincha, which hangs down the forehead. As a headdress they wear a piece of rich Cumbi called Pompacona, and they do not wear it stretched out but folded down a few times, so that it gets to be half a varia in width; they put one end over the forehead, and giving a turn over the middle of the head, leaving the two uncovered on the sides, the other end falls down the upper back." [Cloud is Spanish.] (1)

1. On the clothing of the women of the Yunca during the Inca period, cf. Means, Dress and ornament, pp. 228-236.

An oyhuiña from the Berlin Museum (V.A. 7836) is decorated at the base of the neck with a series of paintings depicting slightly stylized women. One could imagine oneself in the presence of the silhouette of a group of Cayapa women: without difficulty one distinguishes the mantle held at the waist by a large belt, the mantle falling on the back, and the folded napkin on the head in the style of a Neapolitan veil. This veil is also seen in the rather naive drawings of Huaman Poma de Ayala (1) and in some portraits of Inca

1. In Means, Dress and ornaments, Fig. 85, p. 178; Fig. 97, p. 194; Fig. 98, p. 195.

princesses, wives of conquistadors, who are depicted on a fresco in the church of the Jesuits in Cuzco, if I am not mistaken. The fold [illegible] which is never absent from the head of Quichua or Aymara

Chipaya

Plan con /

[illegible] of the origantine division of the hair on the skull (1)."

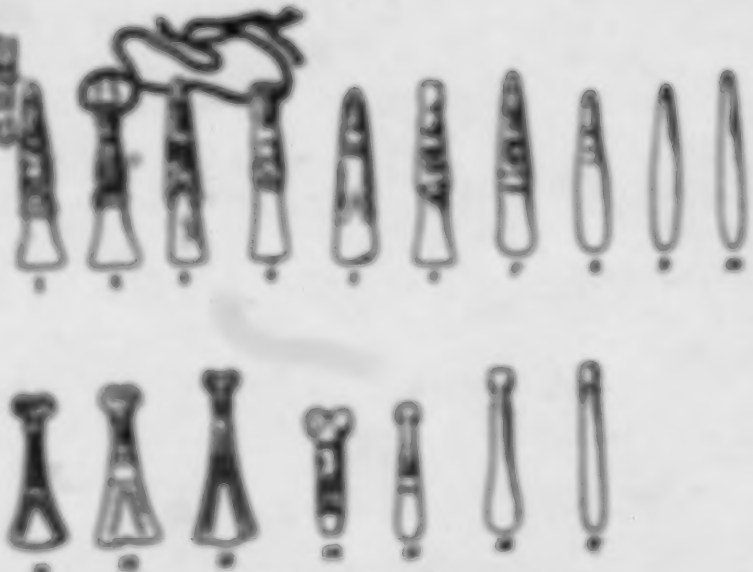

Fig. 14. — Evolution of the [illegible] from the original, entirely anthropomorphic prototype up to the modern, stylized forms. Each row represents a particular evolution. The [illegible] Nos. 8 to 10 and 13 to 17 are modern and come from Chipaya; the others were found in the excavations made in Tiahuanaco.

[illegible]

1. Alvarez (Angélica). "Autoconcalva." Revista Universitaria. Cuzco. 13th year. No. 47. 1935, p. 16.

Pendants (identical to the Chipaya [illegible]) have been found [illegible] on the shores of Lake Titicaca in the Tiahuanaco [illegible] a small pendant depicting a female [illegible]

Cayapas-
Čipaya

/200 cont./

region. Most of the specimens coming from here are rather similar to those of the Čipaya but more perfect in their workmanship. The features and the costume of the female figure are more easily distinguishable, and one can even observe that the hair style is made up of small plaits. These strange figurines have long been an enigma to the archaeologists: their use was revealed the day the Čipaya were discovered. Taking as a point of departure two slightly different types of old laurake, I have endeavored to indicate their morphological evolution and progressive degeneration (Fig. 14 /see p. 199/). Among the Čipaya the latter has been extended so far that in some cases small, simple metal plaques have been substituted for real laurake.

The Čipaya are the only Indians of the altiplano who have kept this archaic ornament. As they do not practice metallurgy I thought at first that the laurake worn by their wives were not only very old pieces but dated from pre-Columbian times. To verify this hypothesis I had a qualitative analysis made of two of these pendants and some examples coming from Tiahuanaco. The archaeological laurake are of copper alloyed with tin; one of the Čipaya specimens contains zinc as well. This composition is a certain indication of its post-Columbian origin. Unless we assume that the Čipaya formerly practiced metallurgy, which is highly improbable considering their habitat and way of life, we are forced to admit that they received these ornaments from the Aymara. But, as the use of these figurines must have disappeared very early among the latter Indians since no chronicler, not even Cobo, makes illusion to them, the Čipaya examples which were cast during the post-Columbian epoque must be very old nonetheless and have been passed down in the same family for many centuries.

The headband for the forehead, one last specimen of which I was able to obtain, was itself also an integral part of the ancient pre-Columbian costume. Among the Čipaya its wearing must have been reserved for festival days, for the manner in which the Čipaya women dress their hair renders this ornament useless; in contrast,

/202 cont./

*171 412 Tools. I found near the Corque chullpas a stone hammer exactly like that which the Čipaya use to crush straw for making rope. The Uro of Ancoaqui use for the same purpose a stone hammer *171 114 412 which they fasten to a handle with raw leather. This instrument has a North American look, which struck Professor Nordenskiöld; he considered it a new culture trait which should be added to the list of those which were common to these two parts of the New World. In this respect I do not share my teacher's opinion: I consider the handle of the Uro hammers a recent innovation introduced under the influence of the European hammer. My opinion is based on a very interesting passage from Cobo (2), who relates that the Aymara

2. Historia del nuevo mundo, Vol. I, p. 251.

Indians employed by the Spanish in the quarries proved entirely incapable of using a hammer with a handle and preferred to return to the simple, round stones which they held in the palm of the hand. It is thus unlikely that the Uro, with a civilization so close to that of the Aymara, would have diverged on this point. In addition, if this culture trait had been really old, I would certainly have found one or two specimens among the Čipaya, who have remained much more primitive than their racial brothers, the Uro of the Desaguadero.

*171 415 [533] [113] The ethnography of the Čipaya perhaps explains the original function of the "circular mortars," so many specimens of which have been found in the Peruvian Sierra (3). These are stone basins with

3. On the distribution of these basins cf. Rivet (Paul) and Verneau (René), Ethnographie ancienne de l'Équateur /Ancient ethnography of the Equator/, Paris, 1912, p. 185, Pl. 9, Nos. 1, 2, 4, and Lehman (Walter)

/202 cont./

191
415
[113]

and Doering (Heinrich).
Kunstgeschichte des alten Peru
/Art History of Old Peru/.
Berlin, 1924. Pls. 99-101.

[534] perpendicular rims, whose external circumference is often decorated with carving in relief. The shape and the stone in which they were often carved (serpentine) seems to exclude the possibility that they could have been used to grind any substance therein. In dimension and appearance they greatly recall the small vessels, also of stone, /203/ in which the Čipaya women husk quinua by treading on it. I am inclined to think that this was also the way in which these so-called circular mortars were also used.

*171
286
[531]
[113]

Weaving. The Čipaya method which consists of attaching the loom to the belt instead of fastening it to two stakes as is customary elsewhere on the altiplano is also a survival of pre-Columbian times (1). On a lecythus of Trujillo, often reproduced,

1. This custom is not, however, general. Ronald L. Olson, "Old Empires of the Andes," Natural History, New York, Vol. XXXI, 1931, No. 1, p. 11, publishes the photograph of a woman of Marcamachay whose loom is fastened to the waist, and he informs us that the weavers of the equatorial altiplano still follow the same method.

where one sees some women in the act of weaving, one notices that they have their loom attached to the waist, passed around the body by means of a band covered with geometric designs (2). This

5:La Barre E-5 (1937-1938) 1946
SF24 Uru SF24
Chipaya

ficed to the house spirits, and a cup of blood is presented with all kinds of offerings and decorations to the stuffed cat, which is kept in a corner.

The herds of each family are protected by a special samiri—a stuffed sheep buried ritually in a corral together with offerings of blood, herbs, and coca, and with a box containing images of sheep made of grease, mineral powders, flowers, sweets, and several other magical substances.

Whenever an animal is slaughtered for food, a short ceremony takes place with offerings of coca and chicha. The head is placed on an improvised altar decorated with flowers, on which they also place coca and the cupulae with the sacred mixture. The natives salute the head, offer it coca, and pour a few drops of chicha or alcohol in its honor.

After shearing the llamas and sheep, the *Chipaya* make libations on the wool and offer coca and chicha to small clay images of sheep and llamas. These images are also deposited on Christmas Eve on the church's main altar.

Shamanism.—Certain diseases attributed to supernatural causes are treated by the yatiri. He makes the usual libations and offerings, and kills a sheep by pulling out its heart, which is placed on the ailing region of the patient's body.

Divination is practiced by the examination of a bunch of coca leaves.

FOLKLORE

Chipaya folklore is essentially the same as that of the *Aymara*. The tales collected by *Métraux* (1935 c, pp. 385–415) deal with the misfortunes of *Fox*, the trickster, who is fooled by *Condor* and *Duck*. The motifs of the magic pregnancy and of the miraculous recognition of the unknown father which form part of the myth of *Coniraya*, recorded by Francisco Davila, in Huarochiri, occur also in a *Chipaya* tale. Other elements of the same tale show close relationship with *Chiriguano* folklore. The *Chipaya* represent themselves as the last survivors of the chullpa people who have been exterminated by the Sun, an obvious survival of the myth of the destruction of mankind as told in the ancient Andean mythology.

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